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THE
REDUCTION
OF
EPISCOPACY

Unto the Form of
Synodical Government,

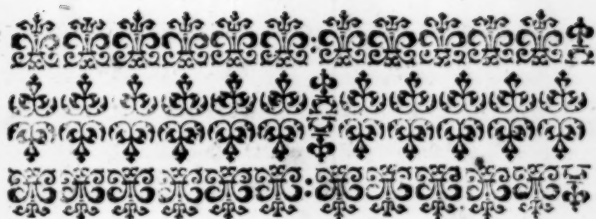
Received in the
ANCIENT CHURCH:

By the most Reverend and learned Father
of our Church Dr. JAMES USHER,
late Arch-Bishop of *Armagh*, and
Primate of all *Ireland*.

Proposed in the year 1641. as an Expedient for the prevention of those Troubles, which afterwards did arise about the matter of
Church-Government.

Published by NICHOLAS BERNARD,
D. D. Preacher to the Honourable Society
of *Grays-Inne*, London.

LONDON,
Printed, Anno Domini. 1658.



TO THE READER.

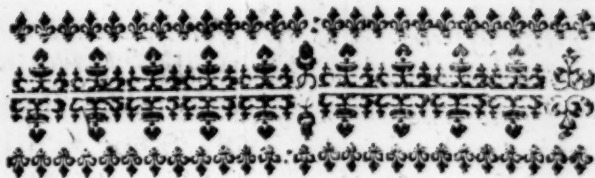
THE Original of *this*
was given me by the most
Reverend Primate, some
few years before his death,
wrote throughout with
his own hand, and of late I have
found it subscribed by himself, and
Doctor Holfeworth, and with a Mar-
ginal Note at the first Proposition,
which I have also added. If it may
now answer the expectation of many
pious, and prudent Persons, who
have desired the publishing of it, as a
seasonable preparative to some mode-
ration in the midst of those extreams,
which this Age abounds with, it

will attain the end intended by the *Authour*: And it is likely to be more operative, by the great *reputation* he had, and hath in the hearts of *all good men*, being far from the least suspicion to be byassed by any privivate ends, but onely ayming at the reducing of *Order, Peace, and Unity, which God is the Authour of*, and not of confusion. For the recovery of which, it were to be wished, that such as do consent in *Substantials*, for matter of *Doctrine*, would consider of some *conjunction* in point of *Discipline*, that private interest and *circumstantials*, might not keep them thus far asunder.

Graves-Inne,
Octob. 13.
1657.

N. BERNARD.

The



The Reduction of Episcopacy unto the form of Synodical Government, received in the ancient Church; proposed in the year 1641, as an Expedient for the prevention of those troubles, which afterwards did arise about the matter of Church-Government.

*Episcopal and Presbyterial
Government conjoynd.*

BY Order of the Church of England, all Presbyters are charged ^a to administer the Doctrine and Sacraments, and the Discipline

^a The book of Ordination.

L 4

pline of Christ, as the Lord hath commanded, and as this Realme hath received the same; And that they might the better understand what the Lord had commanded therein, ^bthe exhortation of Saint Paul, to the Elders of the Church of Ephesus is appointed to be read unto them at the time of their Ordination; Take heed unto your selves, and to all the flock among whom the Holy Ghost hath made you Overseers to ^c Rule the Congregation of God, which he hath purchased with his blood.

ibid. ex Aa.
20, 27, 28.

c *romu* *rev.*
So taken in
Mar. 2. 6. and
Rev. 12. 5. and
19. 15.

d Rev. 2. 1.

Of the many Elders, who in common thus ruled the Church of Ephesus, there was one President, whom our Saviour in his Epistle unto this Church in a peculiar manner stileth ^d the Angell of the Church of Ephesus: and Ignatius in another Epistle written about twelve yeares after unto the same Church, calleth the Bishop thereof. Betwixt the Bishop and the Presbytery of that Church, what an harmonius consent there was in the ordering of the Church-Government, the same
Ignatius

Ignatius doth fully there declare,
 by the Presbytery, with ^e Saint ^e 1 Tim. 4. 14.
Paul, understanding the Commu-
 nity of the rest of the Presbyters,
 or Elders, who then had a hand not
 onely in the delivery of the Do-
 ct^rine and Sacraments, but also in
 the Administration of the Discipline
 of Christ: for further proof of which,
 we have that known testimony of
Tertullian in his general Apology
 for Christians. [¶] In the Church are [¶] *Ibidem etiam*
 used exhortations, chastisements, and ^{exhortationes,}
 divine censure; for judgement is gi- ^{castigationes &}
 ven with great advice as among those, ^{censura divina;}
 who are certain they are in the sight ^{nam & judica-}
 of God, and in it is the chiefest fore- ^{tur magno cum}
 shewing of the judgement which is to ^{pondere ut apud}
 come, if any man have so offended, ^{certos de Dei}
 that he be banished from the Commu- ^{conspetu, sum-}
 nion of prayer, and of the Assembly, ^{ma nque futuri}
 and of all holy fellowship. The Presi- ^{judicii præjudi-}
 dents that bear rule therein are cer- ^{cium est, si quis}
 tain approved Elders, who have ob- ^{ita deliquerit,}
 tained this honour not by reward, but ^{ut à communica-}
^{tionis.}
^{ty conventus,}
^{ty omnis sancti}
^{commercii rele-}
^{getur. prafi-}
^{dent probati}
 quique seniores, honorem istum non pretio, sed Testimonio adepti. Ter-
 tul. Apologet. cap. 39.

¶ Nec de alio
nunt manibus
quam presiden-
tium sumimus,
Id. de corona
militis, cap. 3.

¶ Nandi quidem
Raptisni ha-
ber jus summus
sacerdos; qui
est Episcopus:
adhuc Presby-
teri & Diaconi.
Id. de Bapt.
cap. 17.

¶ In omni actu ad
ma perlatopla-
cis contra alia
Presbyterium,
Cornel. apud
Cyp. epist. 46.
¶ Florentissimo
miles aler a tecum
presidenti. Cy-
prian. epist. 55.
ad Cornel.

by good report, who were no other
(as he himself intimates) elsewhere
but those from whose hands they
used to receive the Sacrament of the
Eucharist.

For with the Bishop, who was
the chiefe President (and there-
fore stiled by the same Tertullian
in another place, h Summus Sacer-
dos for distinction sake) the rest
of the dispensers of the Word
and Sacraments joyned in the com-
mon Government of the Church;
and therefore, where in matters
of Ecclesiasticall Judicature, Cor-
nelius Bishop of Rome used the
received forme of i gathering toge-
ther the Presbytery; of what per-
sons that did consist, Cyprian suf-
ficiently declareth, when he wilsth-
eth him to read his Letters k to
the flourishing Clergy: which there
did preside, or rule with him:
The presence of the Clergy be-
ing thought to bee so requisite
in matters of Episcopall audi-
ence, that in the fourth Coun-
cell of Carthage it was concluded,
That

1 That the Bishop might hear no mans
 cause without the presence of the Cler-
 gy: and that otherwise the Bishops
 sentence should be void, *unlesse* it
 were confirmed by the presence of the
 Clergy: which we find also to be in-
 serted into the Canons of *m* Egbert,
 who was Arch-Bishop of York in
 the Saxon times, and afterwards
 into the body of the *n* Cannon Law
 it self.

l Ut Episcopus
 nullius causam
 audiat absque
 presentia Cleri-
 corum suorum,
 alioquin irrita
 erit sententia
 Episcopi nisi
 clericorum pra-
 sentia confirme-
 tur, Concil.
 Carthag. IV.
 cap. 23.
m Excerptio,
 Egberti, c. 43.
n 15. q. 7. cap.
 Nullus.

True it is, that in our Church
 this kinde of *Presbyterial Govern-
 ment* hath been long disused, yet
 seeing it still professeth that every
 Pastor hath a right to rule the Church
 (from whence the name of *Rector*
 also was given at first unto him) and
 to administer the *Discipline of Christ*,
 as well as to dispense the *Doctrine and
 Sacraments*, and the restraint of the
 exercise of that right proceedeth
 onely from the custome now recei-
 ved in this Realm; no man can
 doubt, but by another Law of the
 Land, this hinderance may be well
 removed. And how easily this an-
 cient form of Government by the
 united

united suffrages of the *Clergy* might be considered again, and with what likelihood of alteration the *Synodical* Conventions of the Pastors of every Parish might be accorded with the *presidency* of the *Bishops* of each Diocese and Province, the indifferent Reader may quickly perceive by the perusal of the ensuing *Propositions*.

I.

*How the Church
might Synodi-
cally be Go-
verned, Arch-
Bishops and Bi-
shops being still
retained,*

In every Parish the *Rector*, or Incumbent Pastor, together with the *Church-Wardens* and Side-men, may every week take notice of such as live *scandalously* in that Congregation, who are to receive such several admonitions and reproofs, as the quality of their offence shall deserve; And if by this means they cannot be reclaimed, they may be presented to the next *monethly Synod*; and in the mean time debarred by the *Pastor* from access unto the Lords Table.

II. Where

II.

Whereas by a Statute in the six and twentieth year of King Henry the eighth (revived in the first year of Queen Elizabeth) *Suffragans* are appointed to be erected in 26 several places of this Kingdom; the number of them might very well be conformed unto the number of the several *Rural Deanries*, into which every Diocese is subdivided; which being done, the *Suffragan* supplying the place of those, who in the ancient Church were called *Chorepiscopi*, might every moneth assemble a Synod of all the *Rectors*, or Incumbent *Pastors* within the Precinct, and according to the *major part* of their voyces, coclude all matters that shall be brought into debate before them.

To this *Synod* the *Rector* and Church-wardens might present such impenitent persons, as by admonitions and *suspension* from the Sacrament would not be reformed; who if they should still remain contumacious and incorrigible, the sentence of

Excommu-

Excommunication might be decreed against them by the Synod, and accordingly be executed in the Parish where they lived. Hitherto also all things that concerned the *Parochial Ministers* might be referred, whether they did touch their *Doctrine*, or their *conversation* * as also the censure of all *new Opinions*, *Heresies*, and *Schismes*, which did arise within that Circuit; with liberty of Appeal, if need so require, unto the *Diocesan Synod*.

III.

The *Diocesan Synod* might be held, *once*, or *twice* in the year, as it should be thought most convenient: Therein all the *Suffragans*, and the rest of the *Rectors*, or Incumbent Pastors (or a certain select number of of every *Deanry*) within the *Diocese* might meet, with whose consent, or the major part of them, all things might be concluded by the Bishop, or * *Superintendent* (call him whether you will) or in his absence, by one of the *Suffragans*; whom he shall depute

* *Ἐπισκοπὸν* *superintendentes*; unde & nomen *Episcopi* *transsum est*, Hieron. *epist.* 86. ad *Evagrium*.

depute in his stead to be *Moderator* of that Assembly.

Here all matters of *greater* moment might be taken into consideration, and the Orders of the monthly Synodes *revised*, and (if need be) *reformed*: and if here also any matter of difficulty could not receive a full determination: it might be referred to the next *provincial*, or *National* Synod.

IV.

The *provincial* Synod might consist of *all the Bishops and Suffragans*, and such other of the Clergy as should be *elected* out of every *Diocese* within the *Province*, the *Arch-Bishop* of either *Province*, might be the *Moderator* of this meeting, (or in his room some *one* of the *Bishops* appointed by him) and all matters be ordered therein by common consent as in the former Assemblies.

This Synod might be held every third year, and if the Parliament do then sit (according to the Act
of

of a Triennial Parliament) both the Arch-Bishops and Provincial Synods of the Land might joyn together, and make up a National Council: wherein all Appeals from inferior Synods might be received; all their Acts examined, and all Ecclesiastical Constitutions which concerne the state of the Church of the whole Nation established.

WE are of the judgement That the form of Government here proposed is not in any point repugnant to the Scripture; and that the Suffragans mentioned in the second Proposition, may lawfully use the power both of Jurisdiction and Ordination, according to the Word of God, and the practice of the ancient Church.

Ja. Armachanus.

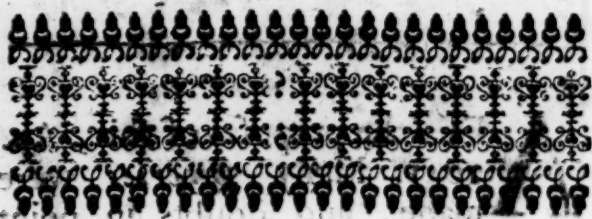
Rich. Holdsworth.

After

After the propofal of this, An.
 1641. Many *Queries* were
 made, and doubts in point
 of confcience resolved by the *Pri-
 mate*, divers paffages of which he
 hath left under his *own hand*, fhew-
 ing his pious endeavours to peace
 and unity, which how far it then
 prevailed, is out of feafon now to
 relate, only I wifh it might yet be
 thought of to the *reparing of the
 breach*, which this divifion hath
 made, and that thofe, who are by
 their Office *Miffengers of Peace*, and
 whole *first word to eachhoufe* fhould
 be *peace*, would earnestly promote
 it, within the walls of their *Mother-
 Church*, wherein they were educa-
 ted, and not thus by contending
 about *circumftantiats* lofe the *fab-
 ftance*, and make our felves a prey
 to the adverfary of both, who re-
 joyce in their hearts, *faying, So
 would we have it.*

M

Which



Which are the *Primates*
works, and which not.

A Catalogue of the Works already
printed of Doctor *James Usher*,
late Arch-Bishop of *Armagh*,
and *Primate* of all *Ireland*,
which are owned by him.

In *Latine*.

DE *Ecclesiarum Christianarum*
Successione & Statu. Quarto,
Londini, 1613.

Epistolarum Hibernicarum Sylloge, 4°. *Dublinii* 1630.

Historia Goteschalci, 4°. *Dublinii*
1631.

De Primordiis Ecclesiarum Britan-
icarum, 4°. Dublinii 1633.

Ignatii Epistola cum annotationibus,
4°. Oxoniæ 1645.

De Anno Solari Macedonum, 8°. Lon-
dini 1648.

Annales Veteris Testamenti, Fol.
Londini 1650.

Annales Novi Testamenti usque ad ex-
tremum Templi & Reipublicæ Ju-
daicæ excidium, &c. Fol. Londini
1654.

Epistola ad Capellum de Variantibus
textus Hebraici Lectionibus, 4°.
Londinii 1652.

De Græca Septuaginta Interpretum
versione Syntagma, 4°. Londini
1655.

These four last are sold by John
Crook, at the Ship in St. Paul's
Church-yard.

In English.

AN Answer to a challenge made by the Jesuite *Malone* in *Ireland*, Anno 1631.

A Sermon preached before the House of Commons, *Febr.* 18. 1618.

A Declaration of the visibility of the Church, preached in a Sermon before King *James*, *June* 20. 1624.

A Speech delivered in the Castle-Chamber in *Dublin*, the 22. of *November*, 1622.

The Religion profest by the ancient *Irish* and *Brittains*, 4°. 1631.

These five are bound together in Quarto,

Immanuel, or the Incarnation of the Son of God, 4°. *Dublin*. 1639.

A Geographical Description of the *Lesser Asia*, 4°. *Oxford*, 1644.

The judgement of Doctor *Reynolds*, touching the Original of *Episcopacy* more largely confirmed out of Antiquity, *An.* 1641.

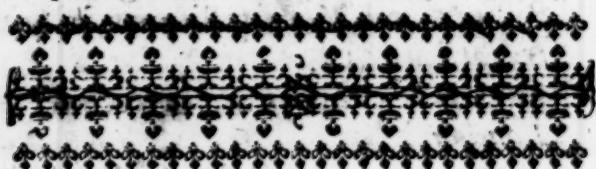
His

His Discourse of the Original of
Bishops and Metropolitanes, in 4^o.
Oxford, 1644.

His small Catechisme re-viewed, 12^o.
London, 1654.

His aforesaid Annals of the Old
and New Testament ; with the
Synchronismus of Heathen Story
to the destruction of *Jerusalem*,
translated out of *Latin* into *Eng-
lish* now at the Presse , Fol. to be
sold by *John Crook* , at the Ship
in *St. Pauls Church-yard*.

*Which are the Primates works,
Which are the Primates works.*



*In regard there have been, and are
divers books printed, which goun-
der the name of the late Arch-
Bishop of Armagh, but are not
his, and more may be obtruded to
the injury of him, I have thought
fit, at the request of the Printer,
to give the Reader this adver-
tisement following.*



*IN Anno 1640. There was a
book printed, entitled the Bi-
shop of Armaghs direction to
the house of Parliament, con-
cerning the Liturgy and Epi-
scopal Government, and Anno 1641.
Another book entitled *Vox Hibernia*,
being some pretended notes of his, at
a publick fast. Both these at his Pe-
tition*

tion were suppressed by order from the House of Lords and Commons, 11. Feb. 1641. and I hope will not be revived.

In Anno 1631. A book called (*A Method for Meditation, or a manual of Divine duties*), which most injuriously is printed in his name, but is none of his, which he directed me then to declare publicly as from him, yet in 1657. it is again reprinted to his great dishonour.

For his *small Catechisme* the Reader is to take notice, that there was a false one Printed without his knowledge, and is still sold for his. The injury he received by it compelled him to review it, with an *Epistle* of his own before it; which is the mark to know the right Edition, though being framed for his private use in his younger yeares, (about 23.) he had no intention of it for the publick.

If any *Sermon-Notes* taken from him have been Printed in his lifetime under his name, or shall be hereafter) which divers have of

late attempted) The Reader is to take notice that it was against his minde, and that they are disowned, by him, which as he endeavoured to his utmost to suppress, while he was living, so it was his fear to be injured in it after his death.

For a further confirmation of which, I shall give you part of a Letter of his, while he was Bishop of Meath, (upon the like intention of a printer, who had gotten into his hands some Notes of his Sermons, said to be preached by him in London, and was about to publish them) which he wrote to Doctor Featly, Chaplain to the then Arch-Bishop of Canterbury for the stopping of them, in these words.

I beseech you to use all your power to save me from that disgrace, which undiscrēt and covetous men go about to fasten upon me, or else I must be driven to protest against their injurious dealings with me, and say as Dominatus once did, Adula illis sit, qui meo festinant edere ante me.

Dublin,
Sept. 16.
1622.

Your most assured loving
 friend, and fellow
 labourer

I. A. MEDENSIS.

That

THat book entitled the *summe and substance of Christian religion*, some of the *materials* with the *Method* are his, collected by him in his younger years, for his own private use: but, being so unpolished, defective, and full of mistakes, he was much displeased at the publishing of it in his name. And though it be much commended at *home*, and by *Ludovicus Crocius* abroad, yet that he did disown it as it is now set forth, this Letter following, wrote to Mr. *John Downham*, (who caused it to be printed) doth sufficiently confirm, as followeth.

S I R,

S I R,

YOU may be pleased to take notice, that the *Catechisme* you write of is none of mine, but transcribed out of Mr. Cartwrights *Catechisme*, and Mr. Crooks, and some other *English Divines*, but drawn together in one Method, as a kind of *Common-place-book*, where other mens judgements and reasons are simply laid down, though not approved in all points by the *Collector*; besides that the Collection (such as it is) being lent abroad to divers in scattered sheets, hath for a great part of it miscarried, the one half of it as I suppose (well nigh) being no way to be recovered, so that so *imperfect* a thing Copied *verbatim* out of others, and in divers places dissonant from mine *own* judgement, may not by any meanes be owned by me; But if it shall seem good to any industrious person to cut off what

what is weak and superfluous therein, and supply the wants thereof, and cast it into a new mould of his own framing, I shall be very well content that he make what use he pleaseth of any the *materials* therein, and set out the whole in his own name: and this is the resolution of

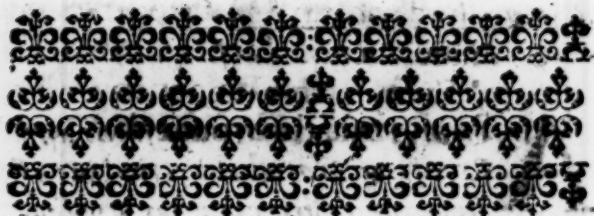
May 13.
1645.

*Your most assured
loving friend*

JA. ARMACHANUS.

A Book

A Book entituled *Confessions and Proofs of Protestant Divines of Reformed Churches for Episcopacy, &c.* though it be a very Learned one, yet it is not his; Only that of the *Original of Bishops and Metropolitans* (Frequently bound up with the former) is owned by him. unto which he was earnestly moved by a Letter from Doctor Hall, the late Reverend and Learned *Bishop of Norwich*, then *Bishop of Exeter*; which, shewing the great esteem he had of him, is annexed as followeth.



*To the most Reverend Father
in God, and my most Honoured
Lord, the Lord Arch-Bishop
of Armagh, and Primate of
Ireland.*

*Most Reverend, and my most wor-
thily Honoured, Lord.*

THat which fell from me
yesterday, suddenly and
transcurfively, hath since
taken up my after-mid-
night thoughts, and I
must crave leave, what I then moved,
to importune, that your Grace would
be pleased to bestow one sheet of
paper upon these distracted times,
in the subject of *Episcopacy*, shew-
ing

ing the *Apostolical* Original of it, and the grounds of it from Scripture, and the immediately succeeding Antiquity; Every line of it coming from your *Graces* hand, would be *super rotas suas*: as *Solomons* expression is, *very Apples of Gold, with Pictures of Silver*, and more worth than volumes from us: Think, that I stand before you like the *Man of Macedon*, and that you hear me say, *Come and help us*: And as your *Grace* is wholly given up to the common good of the Church, say, whether you can deny it? and if please your *Grace* to take your rise from my humble *motion* to expresse your self in this question, wherein I am publickly interested, or otherwise, to professe your *voluntary* resolutions for the settling of many, either misled, or doubting Soules, it will be the most acceptable, and (I hope) the most successfull work that your *Grace* hath ever undertaken; It was my earnest motion long ago to (*uas ns*) to intreat this labour from your *Grace*; which now comes from my mean-
nesses;

ness; your Gracious humility will not even from so low hands disregard it; With my zealous suit, and hopefull expectation of a yeilding answer, I humbly take leave, and am

*Your Graces humbly, and
heartily devoted*

JOS. EXON.

FINIS.

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ness; your Gracious humility will not even from so low hands disregard it; with my zealous suit, and hopeful expectation of a yeilding answer, I humbly take leave, and am

*Your Graces humbly, and
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JOS. EXON.

FINIS.
